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The Holy Quran is a sacred text comprised of verbal revelations given to the Prophet Muhammad over twenty-three years. It serves as the holy scripture for Muslims, outlining laws, commandments, and moral codes for their social behavior. The Quran's language is Arabic, with translations available in various languages, including Bangla, Chinese, English, French, German, Italian, Myanmar, Norwegian, Spanish, and Urdu. The Quran can be read through an app that allows users to read, listen, and search the text. It also includes commentaries, word-by-word translations, and classes for studying the Quran. Furthermore, the Quran Book Browser enables readers to access selected verses, introductions to Qur'anic script, qaida, tartil-ul-qur'an, qāʻidah yassarnal, talim-ul-quran, and more. In a separate article, it is mentioned that the Holy Prophet Muhammad received verbal revelations from Allah over a period of twenty-three years. A person asked the prophet to give all their property in charity for Allah's sake through him, but the prophet advised them to keep some property for themselves, mentioning their share in Khaibar as an example. This article requires revisions to address several issues, including adding more information or perspectives to make it comprehensive and accurate. The Quran mentions several prior writings as holy books given to the prophets and messengers amongst the Children of Israel. These include the Tawrat, which Muslims believe was given by God to the prophets and messengers, and the Zabur, revealed to David. The Injil, or Gospel, was also revealed to Jesus. A method of interpretation known as tafsir al-Qur'an bi-l-Kitab involves using canonical Arabic versions of the Bible, including the Torah and Gospel, to illuminate and add depth to the reading of the Qur'an. Notable Muslim commentators have used biblical texts in conjunction with Qur'anic ones. The Quran references the Psalms using the Arabic term zubur (writings), appearing in five verses, with two mentioning its presentation to David (4:163; 17:55). Scholars often interpret zabur as "psalter," a combination of Arabic for writing and Hebrew or Aramaic terms for psalm. This concept may have originated from Sabaic, where the verb sbr signifies "to write" and the noun zbr represents a signed document. In Quranic context, the Psalms were revealed to David, with the Zabur containing quotes that mirror biblical verses, such as Psalm 37's affirmation of righteous inheritance. The Zabur is also metaphorically described in the Quran as echoing David's hymns, similar to how Solomon communicated with animals and Jinn. Some companions of Muhammad believed the Sabians mentioned were followers of the Psalms, much like Jews follow the Torah and Christians the Gospels. Muhammad himself narrated stories of David mastering the Psalms and living off his manual work earnings. The Book of Psalms in the Bible includes contributions from multiple authors, including Solomon. The Quran references the term injil (Gospel), an Ethiopic loanword, which originates as a revelation given to Jesus, described as being "taught" or "sent down" to him. This Gospel is mentioned alongside the Torah and must be judged by its content, including prophecies of Muhammad and promises of paradise. Some historians suggest that while "Gospel" is the primary translation, the term could encompass broader meanings. !!! The concept of the Christian Bible encompasses not just its canonical content, but also any assumed material that may have been inaccessible. The term "injīl" (Gospel) was often used singularly in late antiquity, yet Christians would frequently refer to "the Gospel" as a unified message. This led to the production of gospel harmonies like the Diatessaron of Tatian, which presented a single representation of the canonical Gospels. In contrast, the Quran refers to the Tawrāh (Torah) as the divine scripture revealed to Moses and contains laws, commandments, and stories of earlier prophets. The Quran explains that the Gospel confirmed the Torah, while also emphasizing that the Children of Israel did not preserve the original text of the Torah. Instead, they wrote a separate book, which was later followed. The Quran highlights instances of textual corruption and misinterpretation of the Torah over time by the Children of Israel. Some Islamic scholars, such as Ibn Abbas and Al Qasim bin Ibrahim, held similar views on this matter. However, there is ongoing debate regarding the level of familiarity pre-modern Islamic commentators had with biblical literature. Some argue that Islamic authors had a limited understanding until the 15th century or later, while others propose a more engaged use of the Bible in works like Al-Biruni's writings. The use of biblical texts in Arabic literature has been a topic of debate among scholars. Some argue that these texts were only used by rare exceptions, while others claim they were widely reused canonical quotation lists. Recent studies using computational methods on digitized Arabic texts suggest that biblical texts did appear in interfaith polemic and apologetics, but their use in commentaries was nearly non-existent until the late 19th century. A survey of 179 commentaries found that most authors with little Bible quotations had more abundant quotes in their interfaith writings. However, these quotations often lacked direct familiarity with the biblical text. Examples include Abu Bakr al-Razi's interpretation of the Gospels and authors like Al-Baghawi and Al-Khazin's misattribution of the Basmala phrase to the Torah. Scholars disagree on how medieval Islamic authorities understood the doctrine of corruption, with some viewing it as primarily referring to the meaning and interpretation of scriptures, while others believe it was also intended to refer to the text itself. The Quran's references to scriptures such as the Torah and Gospel are often subject to interpretation. Some Islamic scholars see these references as indications of textual corruption in these scriptures. In contrast, Al-Tabari referred to the Torah as it exists today. The Quran also implies a distinction between the original divine revelation received by Jesus Christ and the canonical Gospels found in the New Testament. Islamic commentators from the 9th century have drawn heavily on sections of the Bible in their writings. Deuteronomy 18:17-18, which states that God will raise up a prophet from among the brethren like unto Moses, has been interpreted as a prophecy fulfilled by the appearance of Muhammad by some Muslim scholars. This verse speaks of a future mediator who would serve between God and the Israelites. Christians interpret this passage differently, seeing it as a reference to a future member of the community of Israel who re-enacts the function of Moses. The Gospels of Matthew and John portray Jesus as the "prophet like Moses," while Acts 3:15-23 states that Jesus is the one Moses was talking about in Deuteronomy 18:18. The Spirit of truth, which is not comprehensible to the world as it neither sees nor knows it, resides within you and will be in your midst. This is a reference to Jesus' prophecy about the Paraclete or Advocate who would guide his followers after his departure. Some scholars have suggested that certain verses in the Bible allude to the coming of Muhammad, but this passage does not contain these specific words. Instead, it mentions the Spirit of truth as the Paraclete, which is an advocate for Jesus Christ. The Paraclete is mentioned five times in the Gospel of John and once in 1 John 2:1, emphasizing its role as a replacement for Jesus after his resurrection. The Spirit convicts the world of sin and glorifies Jesus. Both the Bible and the Quran mention certain individuals, including Aaron, Abel, Abraham, Adam, Cain, David, the disciples of Jesus, Elias, Elisha, Enoch, Eve, Ezra, Goliath, Isaac, Ishmael, Jacob, Jesus, John the Baptist, Jonah, Joseph, Lot, Mary, Moses, Noah, and Pharaohs. The psalms are considered a revelation sent to David, who is regarded as a prophet by Christians and Muslims alike (4:163; 17:55; 21:105). In Urdu Christianity, these Zabur's are even incorporated into worship services to God. The Quran considers the psalms an authoritative work attributed to God. Muslim writers on Judaism and the Hebrew Bible, from Ibn Rabban to Ibn Hazm, are a significant aspect of Islamic philosophy, theology, and science. This topic has been extensively researched by scholars such as Martin Accad, who published four articles on the Gospels in the Muslim discourse between the 9th and 14th centuries. Other notable works include Hāvah Latsarus-Yafeh's "Intertwined worlds: medieval Islam and Bible criticism" and Samuel Ross's "Qur'an Commentary and the Biblical Turn: A History of Muslim Exegetical Engagement with the Biblical Text". These studies have shed light on the complex relationship between Islamic thought and biblical exegesis. The concept of taḥrīf, or scriptural falsification, has been a topic of interest in this context. Scholars such as Gabriel Reynolds and Camilla Adang have explored its significance in Muslim-Jewish-Christian dialogue.

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